

THE
CHRISTIAN HERALD.

VOL. I.]

Saturday, July 6, 1816.

[No. 15.]

Second Report of the Board of Managers of the Louisiana Bible Society, read and approved 21st May, 1816.

DURING the past year, the beneficence of our sister Societies has laid us under deep obligations, and we have to record to their praise, the following generous donations :

From the Female Bible Society of Philadelphia, 100 English Bibles. From the Female Bible Society of Baltimore, 300 English Bibles. From the Bible Society of Connecticut, 500 English Bibles, 400 French Bibles. From the New-York Bible Society, 1548 French Bibles. From the New-Jersey Bible Society, 200 French Bibles. From the New-Hampshire Bible Society, 350 English Bibles. From the Bible Society of Nassau-Hall, 100 English Bibles. From the British and Foreign Bible Society, 1000 Spanish New Testaments, 300 French N. T., 100 French Bibles.

Of this rich supply of the Scriptures, we have made the following distribution :

At St. Francisville, West Florida, 250 English Bibles. At Baton-Rouge, West-Florida, 125 English Bibles, 25 French Bibles, 25 French New Testaments, 12 Spanish New Testaments. At different settlements on the Amite River, W. F. 150 English Bibles, 65 French New Testaments, 3 French Bibles. At other settlements in West-Florida, 75 English Bibles. At Mobile, 100 English Bibles, 20 French Bibles, 25 French Testaments, 25 Spanish Testaments. At Panzacola, 100 Spanish New Testaments, 75 French Bibles. At Donaldsonville, on the Bayou La-Fourche, 330 French New Testaments, 75 French Bibles, 160 Spanish N. T. 25 English Bibles. In the County of Attakapas, 50 French Bibles, 100 French New Testaments, 100 English Bibles. At Opelousas, 100 French Bibles, 25 English Bibles, 35 French New Testaments, 5 Spanish N. T. At Natchitoches, 50 English Bibles, 75 French New Testaments, 30 French Bibles, 35 Spanish New Testaments. Sent to St. Louis, Missouri Territory, 75 French Bibles. Sent to the Mexican Provinces, 300 Spanish New Testaments.

VOL. I.—No. 15.

P

ments. *At New-Orleans*, 310 English Bibles, 1300 French Bibles, 800 French New Testaments, 300 Spanish N. T.

The desire to obtain the Scriptures, which was manifested last year, by the French inhabitants of this state, has not abated. On the contrary, they appear more pleased on obtaining the whole of the sacred volume; and prize it more from its being neatly and correctly printed; a circumstance which has not contributed a little to enhance the estimation of the Bible itself. From the superior beauty of the type and paper, the editions of the British and Foreign Bible Society have been in greatest request; and it may not be unworthy of the attention of Bible Societies, to print neat editions of the Bible, in order to promote its more general circulation.

It has now been ascertained that the Catholics of this State have received and read the Scriptures, in a manner that has surpassed the general expectation which had been formed, and so as to amply compensate the benevolent exertions of those who have spent their time or money to promote this object.

The Bible, as the New-Testament last year, has been introduced and read in the Schools generally, not only in this city, but in different parts of the State.

It has been found, on investigation, that a much larger proportion of the inhabitants of this State than was at first supposed, can both read and write; but, notwithstanding this, they were deplorably destitute of books of all kinds.

In many families, where there are two or three persons able to read, no other book than the Bible or New-Testament is to be seen.

The free people of colour are generally desirous to have their children taught to read; consequently, from among that class, numerous applications have been made for Bibles.

It has been observed too, on inquiry, that where applications were made by the heads of families for the Bible, it was principally designed for the instruction of children. And it must be considered a favourable circumstance that among the young, it is, that the Scriptures have had the greatest circulation. This has not been simply by the permission of the parents, but by their choice, and on their application, though very often at the solicitation of their children.

Among the applicants for Bibles, there have been several who declared that they had been endeavouring for years, some as many as for 12 or 15 years, to obtain a copy of the

Bible in French. Different methods and expressions were made use of by different persons, to manifest their joy and satisfaction on obtaining what they had so long been in quest of: some declared no present could be more acceptable to them, and others that they esteemed it beyond hundreds of dollars.

The institution of Bible Societies has been, to many of the French inhabitants, a matter of much admiration; it is with difficulty they can comprehend the plan and design of gratuitously distributing the Bible: and with astonishment they hear of the sums of money that have been raised in Europe and America for this purpose.

The Catholics, even the strictest of them, are all willing, with scarce an exception, to receive and read the Bible, and never think of any objection to it until informed by a priest. Notwithstanding two parish priests, in two parishes, have opposed the circulation of the Bible among their parishioners, it does not appear to have any influence over them, for they still apply for the Bible, and read it. One parish priest preached to his congregation against the evil of reading the Bibles and New-Testaments, that had been sent up for distribution among them; and exhorted them, if they would escape from heresy, to have nothing to do with such books. But his parishioners, instead of complying with his advice, only became more anxious and willing to read the Bible; and, in consequence of it, a very considerable number of Bibles was immediately distributed. The conduct of this parish priest has been condemned, however, by one of his brethren, who stands high in the public estimation at New-Orleans.

The Spanish inhabitants have been remarkably pleased on obtaining the New-Testament in their native language. At first there were some scruples about reading them; particularly after reading the 25 verse 1st chap. of Matthew, which they considered as in opposition to the Catholic doctrine of the perpetual virginity of the Virgin Mary. Many of them applied to the Rev. Father ANTONIO DE SEDILLA, to learn if this passage of Scripture had been correctly translated; and, on being assured by him that it was, they were satisfied, and, such as can read, have generally applied for New-Testaments. To the Spaniards, the New-Testament, in their native language, is an object of greater interest than to the French; they have received it, too, with greater demonstrations of joy. The expressions used by some, on being presented with a New-Testament, deserve notice: one observ-

ed, "this book contains *the pure truth, and nothing but the truth*;" another, on reading the title page of the New-Testament, as soon as he came to the words "JESUS CHRIST," stopped, and said, with much earnestness, "*this is my King and my God—he is my all.*" Another, on being asked if the Spaniards were satisfied with their New-Testament, observed that "*they could not be Christians who were not.*"

Many Spaniards from abroad have made personal application here for the Spanish New-Testament; by which means some copies will be introduced into their colonies. As it was the direction of the committee of the British and Foreign Bible Society, that the Spanish New-Testaments, presented by them, should be circulated, not only in Louisiana, but in the Spanish colonies near us, about 100 copies of the New-Testament have been given to persons residing at Panzacola, who have made urgent application for them. A few more have been given to individuals from Havana, St. Iago-de-Cuba, Campeache, &c.

As a favourable opportunity offered, a box containing 270 copies of the Spanish New-Testament, confided to the care of a gentleman of respectability, has been sent to the Mexican provinces, for gratuitous distribution. These New-Testaments are to be taken on to the Mexican congress, and, if it meets with their approbation, will be distributed under their direction. Individuals going to Mexico have been entrusted with a few more copies for distribution. No account of the reception of these books, has yet been received; but, from the representation of different persons, it is believed the inhabitants will be pleased with them. An American gentleman, who was at Campeache last summer, states that, wishing to learn the Spanish language, he endeavoured to purchase a Spanish New-Testament, (of the London edition,) which had been presented, at Jamaica, to a Spaniard; and offering him five dollars for it, the Spaniard refused to relinquish his book at any price.

The English Bibles have been distributed among the troops of the United States, stationed at New-Orleans; among the sailors on board of the vessels of the United States on this station; and among the Americans in different parts of the State.

A few copies of the English Bible have been given to slaves who were able to read. A negro woman applied for a Bible, stating that her mistress, having got angry with her, had taken her's from her, and burnt it; that she was unable to buy another, and would be very thankful for one. It was

given her; and, meeting, sometime afterwards in the street, accidentally, the distributor, she said to him, "Master, I thank you much for that Bible: I never go to sleep without remembering you for it."

In order to give more publicity to this Society, extend its influence, and circulate more generally the Scriptures, the managers, in the month of February last, appointed the Rev. BENJAMIN DAVIS to make a tour throughout the State. To the zealous exertions of this gentleman, the Society is much indebted. He has visited a very large proportion of the State, obtained donations to a considerable amount, engaged many persons to act as agents for the distribution of Bibles; and he has, in various ways, much promoted the interests of the Society.

Mr. DAVIS was furnished with a letter of instructions, relative to the object for which he undertook his tour; and, on exhibiting it, he was well received wherever he went. In his communications to the managers, he states, that among all classes of people, the Scriptures have been received with uncommon satisfaction, and that much good will result from the distribution.

From the Reports of various Bible Societies, now existing in the United States, (to the number of one hundred and eight, by the latest accounts,) it appears that many exertions are making to promote the circulation of the Bible throughout the Union: and from the information contained in the last Report of the British and Foreign Bible Society, it is certain that at no time since the reformation, have Christians shown more zeal for the universal diffusion of the Gospel. Success, too, heretofore unexampled, has crowned their labours.

When we contemplate what is now doing, by the general distribution of the Bible, for the moral and religious improvement of the world; when we see Christians of all denominations, forgetting the little distinctions which have heretofore divided them, and uniting in one simple and magnificent plan of conveying the knowledge of the Living God, and his Son JESUS CHRIST, to the ends of the earth; surely we have encouragement sufficient to animate our perseverance; and should renew our efforts, to the extent of our means and influence, that we too may share in the honour which those have gained, who first planned and formed Bible Societies.

"There remaineth yet very much land to be possessed," even in Louisiana: and the managers hope that the members of this Bible Society will not be backward in their duty, nor

neglect to supply that portion of our country with the *Sacred Truth*, which is allotted to them.

By order of the managers,
ALFRED HENNEN, *Secretary*.

Officers of the Society.

Benjamin Morgan, Esq. *President*; Rev. James F. Hull, Dr. Robert Dow, John W. Smith, Esq. *Vice-Presidents*; Alfred Hennen, Esq. Nathan Morse, Esq. *Secretaries*, Cornelius Paulding, *Treasurer*.

(*The Appendix to this Report shall appear in our next.*)

CIRCULAR LETTER,

The General Assembly of the Presbyterian Church in the United States of America,

FEEL it an imperative duty to address the Churches under their care, upon a subject of vital importance to their present and future interests. They therefore solicit a dispassionate and impartial attention, by all who profess to be in their connexion, to the claim which they now present upon their Christian liberality, and their attachment to the doctrines and government of the Presbyterian Church. They desire to have their own hearts deeply affected, and hope that the hearts of their brethren in the common salvation, will be equally affected with the solemn consideration, that this address, and the manner in which it will be received and improved, shall both pass in review for eternal approbation or disapprobation, when the Redeemer shall come to judge both the quick and the dead.

It is well known to you, brethren, that in the year 1811, under our auspices, the Theological Seminary was established, and in 1813, located in the borough of Princeton, in the State of New Jersey.

As much publicity as was practicable, was given to the constitution of this seminary, that none of you might be left in ignorance concerning its nature.

Our object was to make provision for the education of young men for the Gospel ministry, so that you might be supplied with teachers properly qualified to discharge the duties of the pastoral office.

The importance of such an object cannot but powerfully impress your hearts. The care of souls is no ordinary employment, and requires no ordinary qualifications for accomplishing its great design. On the right discharge of its diversified duties, depend not merely temporal, but eternal, *issues*. Under the awful weight of its responsibility, the apostle of the Gentiles himself was constrained to exclaim, "Who is sufficient for these things?" Were it not for the promise of Divine assistance, no conscientious person could be found so daring as to undertake it. But though the promise has been given by Him who is faithful and cannot lie, yet he requires on our part suitable preparation for the work intrusted to feeble, erring, sinful men. "No one taketh this honour to himself, but he that is called of God." He who is not united to the Saviour by a living faith, ventures upon a fearful experiment, which, if not overruled, will terminate in his ruin for ever. We deprecate the curse of an unregenerate, unsanctified ministry, in any of our Churches. We have endeavoured, so far as is practicable, to prevent such persons going forth from our seminary. But if, notwithstanding all our wishes and care, some do go forth of this description, the Presbyteries have it in their power to shut the door to their admission. Every precaution which human wisdom can devise, has been adopted to secure to our Churches pious ministers.

Piety, however, brethren, is not the sole qualification of a Gospel ministry. The glorious Head of the Church, when he "gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ;" saw fit to endow them with the extraordinary, as well as ordinary, gifts of the Holy Spirit. The mere fact of their being renewed and sanctified was not deemed sufficient by him. He superadded other qualifications; and in doing this has afforded a model for the imitation of the Church throughout the whole of the period which, following the age of extraordinary gifts, shall terminate with the destruction of the world. We wish it therefore to be understood distinctly, as *an unquestionable truth*, that piety alone is not sufficient to constitute "the workman of God, who needeth not to be ashamed." Something more is requisite; and to this point we solicit your particular attention. Such attention is the more desirable—nay, we hesitate not to say, is especially your duty at this time; because a contrary sentiment is manifested, and no feeble exertions made in different parts of this country to give it currency and effect.

The apostle of the Gentiles, in his epistles to Timothy and Titus, has described with minuteness of detail, the qualifications of a Gospel minister. Among these we merely notice aptness to teach, or natural talents fitting persons for this work, sufficient experience in the profession of godliness, that they might not be novices, and the necessity of understanding the meaning; connexion, import, and use of the Holy Scriptures.

The Holy Scriptures, as we have them in our use, are translated from the original languages in which they were written. They contain allusions to customs strange to us, but throwing light upon many important subjects, which, without the knowledge of these customs, are involved in obscurity;—appeals to modes of thinking upon other equally important subjects, which entirely lose their force if we remain ignorant of them; references to the arts and sciences then known; to the philosophy of the human mind, accurately understood and described by the Holy Spirit; to the geography, history, biography, and chronology, of the day in which the writings were penned: with all of which particulars he who undertakes to expound and apply the Scriptures, ought to be familiar. Such is the wide range of subjects which the Scriptures unfold to us that it includes every thing which interests us in the various relations of life. The man of God ought therefore to be thoroughly furnished unto all good works, in reference to the exercise of his intellectual, and of his moral, powers. He ought to be prepared to encounter the skeptic—to satisfy the honest inquirer after truth—to silence the disputer of this world—to confirm the wavering, and to establish the saint. To accomplish all these important objects, he ought to be a man of profound learning, as well as of fervent piety. For let it be remembered, that it is not sufficient for him to be instrumental in converting sinners; he must also be able to build them up in the most holy faith of God's word. If all Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, the minister of the Gospel ought to understand it thoroughly, that he may use it for these various purposes. But how can he do this, if he be ignorant of the subjects which the Scriptures present to our understandings for examination and approbation, as well as to our hearts for their reception and love? A pious, but unlearned, minister, may produce great excitement in the affections of the heart, but furnishes little matter for the improvement of the understanding. Hence, the people committed to their care, will remain children, unskillful in the word of righteousness, and unable to go on to perfection. They will exhibit a very imperfect specimen of that *intelligently holy walk and conversation*, which becomes their character, as followers of him who is the prophet of the covenant, as well as its priest and king.

We will not enlarge on this subject, but only refer to your serious and unbiassed deliberation, the model of the Apostle of the Gentiles. He was

learned above his contemporaries; having been taught at the feet of Gamaliel, and enjoyed all the advantages of the Schools of Tarsus, his birth place. His writings contain quotations from celebrated Pagan authors; are replete with arguments drawn from the positions of the enemies of Christianity; exhibit uncommon powers of intellect in the arrangement and application of truth; unfold specimens of the highest and most finished eloquence; the eloquence of sound sense, profound erudition, logical reasoning; admirable knowledge of the human heart; intimate acquaintance with the plan of redemption, and irresistible appeals to the consciences of sinful men. Upon this model, Calvin, Owen, Edwards, and men of the like stamp, were formed; who have done more for the illustration and defence of the common salvation, than hosts of unlettered, though pious, ministers. The fruits of the ministry of the former have been solid, substantial, imperishable; those of the latter, transient and fading, because disappearing with the immediate monuments of their labour of love and work of faith. We give to the latter full honour, and cheerfully add our testimony to their worth and usefulness: but we cannot forget, and we pray you not to forget, that the materials for producing worth and usefulness in the latter were furnished by the former. Whilst, therefore, we give to the latter the just meed of admiration and respect, let us with one accord, render a just tribute of applause to the former. We rejoice that there are multitudes of the latter in the Gospel vineyard, and thank God for them. Let us endeavour to excite the high, and holy spirit of emulation among our young men preparing for the Gospel ministry, to reach towards the mark for the prize which the former attained. Why should we not in our day, and in our land, aim at producing men of equal eminence, whose names will go down to posterity with their names, and whose Christian fame shall be eternized in the annals of the world to come? To be satisfied with low attainments in the divine life, is an evidence of a spiritual frame sickly and declining. Thus, when Churches remain quiet and contented under a feeble and ignorant ministry; when they have the means within their reach to enjoy an efficient and learned ministry, proves more than volumes can contain, that they are either ignorant of their best interests, or indifferent to the *ascension-gifts* of the glorious Redeemer. Of you, men and brethren, this never yet has been said, and, we trust, you never will suffer it to be said. Your fathers, the founders of our Church, struggling amidst all the difficulties which harassed them in the then new world, provided, so far as they could, for a learned, as well as a pious, ministry. How well they succeeded, the names of Dickinson, Burr, Edwards, Davies, Findley, and others—*names* that have stamped imperishable renown upon the Presbyterian Church in this land, do show. To these we add Witherspoon, who, though neither born nor educated in America, afforded a decisive proof of the benefits resulting from a learned ministry; and largely contributed in supplying our Churches with pastors eminently furnished with acquirements, as well as talents and piety, for extensive usefulness. And shall we not emulate their example? With our increased advantages, shall we tamely relinquish the pursuit of the same prize? No; never!

Our brethren of the Eastern, of the Reformed Dutch, and the Associate Reformed, Churches, have set us the laudable example of concentrating their exertions to one common point. Though last, not least, we have followed the example, and are emulating them in the noble work of training up men, not to become victors in the ungodly strife of nations, but in the holy warfare which the seed of the woman is carrying on against the seed of the serpent. We wish to bring talents, and erudition connected with fervent piety, into the service of the Captain of our salvation.

To effect this purpose, a Seminary like ours, and those of sister Churches, is the best calculated. The benefits of public instruction, we conceive to be incomparably superior to those of private instruction. He who is a pastor, and has to discharge the duties of his office, assuredly cannot pay that attention to the young student, which he can do who devotes himself exclusively to the work of instruction. And where two or three persons are employed

in this work, the advantages are greatly increased. On this subject, we have facts in proof of the correctness of our position. Waving any reference to the other Seminaries, already have the fruits of *our* labour of love and work of faith appeared—fruits which speak loudly the praise of your liberality, and redound to the glory of God, who has disposed you to the exercise of this liberality. The young men who have gone forth from our Seminary, are lifting up their voices in our cities, and proclaiming the glad tidings in solitary places. With these fruits before our eyes, the example of our fathers left us for imitation, the exertions of our brethren around us—shall we desist, or grow faint and weary? It cannot be!

PRESBYTERIANS OF THESE UNITED STATES, your Christian honour, your best interests, are at stake.

We aim at great things, but they are things pertaining to the Kingdom of the Redeemer amongst us. To accomplish these things, we need your aid. It is for you, your families, your children, that we are engaged. We desire to pour into your Churches, in continued succession, the streams of life to make glad your hearts and the hearts of your children. We wish to supply you, from time to time, with workmen that need not to be ashamed, rightly dividing the word of truth. Without your aid we cannot effect this great and desirable object. But upon *that aid* we confidently rely. Your Presbyteries have guaranteed to them the right of examining the young men for licencesure, so that no fear need be entertained concerning the liberties of these judicatories. The Seminary is open for all young men that can be supported. They are educated—not for us, but for yourselves. They are your own property, subject to your own control. We interfere not with any of your privileges, but desire to contribute to their preservation.

We need funds for the support of the professors, and of the pious youth in indigent circumstances, who have devoted themselves to the Lord, in the ministry of the Gospel, and also for completing the buildings which have been commenced for the accommodation of the students. These buildings are necessary to accomplish the plan of their education. They must, without such buildings, be scattered in different families. The evils arising from this cause, you cannot but perceive. We want them to be associated under one roof, that they may constitute one Christian community; have the advantage of social intercourse, and experience the incitement to devotional feelings, which such intercourse would afford them; that they may have the use of lecture rooms, favourable to deriving the full benefit of the lectures daily delivered by the professors; that they may possess an apartment favourable to the arrangement and use of the library belonging to the Seminary; and that, by living upon commons, or dieting at a table provided expressly for the common use of all the pupils, the expense of board may be as much as possible reduced, as well as that the whole expense of room rent may be saved. They will thus be daily under the eyes of the professor, and not merely when reciting. They will also be saved from that waste of time, which the interruptions from the families where they board, inevitably produce. They will go forth as members of the same family, as well as the same institution, and cherish through life the feelings and affections of brethren.

Such, men and brethren, are the objects which we aim to accomplish. We now put in the claim of your Master and our Master for some portion of that worldly substance which he has given you. He honours you by the call, making you fellow workers with him in promoting the interests of his kingdom. Think of the good which you may thus be instrumental in doing! On your behalf, the prayers of them who were ready to perish, will ascend to the Throne of Grace, that God would bless and reward you. Generations yet unborn will rise and bless your memory, for having founded an institution whence shall have gone forth men whose labours have been blessed to their salvation.

Unite, then, brethren, in the noble enterprise of erecting a monument to the glory of God, and the salvation of men. And may HE, who has the keys

of death and hell, be your portion here, and your salvation hereafter, throughout eternal ages.

Signed by order of the General Assembly,
Philadelphia, May, 1816. JAMES BLYTHE, Moderator.

On the report of the Committee appointed to devise ways and means of raising funds for the Theological Seminary, the General Assembly adopted the following resolutions.

Resolved, 1st. That it be again earnestly recommended to the minister and session of each congregation under the care of the General Assembly, to establish, without delay, a Dollar Society, for the term of five years, in aid of the contingent fund of the Seminary.

2d. That, for the purpose of creating a permanent fund for the Theological Seminary, two sets of subscription papers be sent down to each minister and session; that the first be headed in the following words, viz. "We whose names are hereunto annexed, promise each to pay to for the permanent fund of the Theological Seminary of the General Assembly of the Presbyterian Church in the United States, the sum of One Hundred Dollars, in five annual instalments:" That the heading of the second be varied from the first, by the insertion of Fifty Dollars, instead of One Hundred; and that of the fund thus raised, the interest only shall ever be appropriated for the uses of the Seminary.

3d. That agents be appointed to solicit donations and subscriptions in those congregations which have not yet been visited by any agent; and that the monies thus procured be placed in the contingent or permanent fund, as the donors and subscribers may direct.

4th. That the two-fold application to ministers and sessions, mentioned in the preceding resolutions, be accompanied with a letter, which has been prepared on the subject: and it is earnestly recommended, that this letter be read from the pulpit, in the several congregations, under the care of the Assembly.

CHRISTIANITY AMONG THE JEWS.

ON the 25th of last month, an association was formed by a number of ladies in Boston, entitled, "*The Society of Boston and Vicinity, for promoting Christianity among the Jews.*" The Constitution provides that any person subscribing 52 cents annually, shall be a member so long as such subscription is paid, and that the payment of ten dollars shall constitute a member for life. The funds of the Society are to be paid over to the London Society for promoting Christianity among the Jews.

The officers of the Association for the first year, are as follows: Mrs. Elizabeth B. Winthrop, *1st Directress*; Mrs. Margaret C. Welch, *2d Directress*; Miss Hannah Adams, *Cor. Secretary*; Miss Augusta T. Winthrop, *Rec. Secretary*; Mrs. Sarah Dunn, *Treasurer*. *Boston Recorder.*

Portland Foreign Missionary Society.

At a meeting of this Society on the 30th ult. the Rev. Mr. PAYSON delivered a Sermon from Proverbs xxiv. 11, 12; after which \$103 were contributed to the object of the Society.

*Copy of a Letter to Dixie Bethune, Esq. of this city,
dated Boston, June 10, 1816.*

DEAR SIR,

OBSERVING, in the Boston Chronicle of May 27, an interesting address to all Christians throughout the United States, on the subject of raising funds to assist in the printing of the Holy Scriptures in the Chinese language, under the superintendence of Messrs. Morrison and Milne; and having read some accounts of the benevolent desires and exertions of these dear servants of the Lord, I felt much rejoiced in having so favourable an opportunity to cast in our mite into the Lord's treasury, to be appropriated for that purpose. We therefore transmit, by our beloved Pastor, elder, Daniel Sharp, \$52 $\frac{1}{100}$, the greater part of which hath been raised in the following manner: Upwards of two years since, a few professed Christians established a weekly prayer and conference meeting, (which we humbly trust, hath been blessed by the Lord for our mutual comfort and edification.) Having of late felt more impressed with the importance of sending the precious word of God to the poor benighted heathen, and believing that the Lord would surely fulfil this gracious promise to his dear Son, in "giving him the heathen for his inheritance, and the uttermost parts of the earth for his possession," we were led, by prayer and supplication, earnestly to plead with him for the speedy fulfilment of the said promise. But considering the importance of that portion of truth left on record by the Apostle James, that "Faith without works is dead, being alone;" and the message of God delivered by the angel to Cornelius, "Thy prayers and thine alms are come up before me for a memorial:" it appeared evident, the Lord required of us works as a test of our faith, and alms-giving to evince the sincerity of our prayers. With these impressions, therefore, about the close of the last year, we procured several small boxes, on the top of which was inscribed "Remember the poor heathen," and on the front, "Translation Bible box." Our meetings were alternately from house to house; and at each meeting, one of these boxes was placed upon the table, by the side of the Bible, to receive the free-will-offerings of our brethren and sisters. Of the sum forwarded, fifty dollars is the first fruits of these proceedings, the remaining two dollars and sixteen cents are the spontaneous efforts of a few poor school children—and which sum has been accumulated from the 4th of May to the 4th of June, and delivered to me in order to aid the above benevolent design: amounting in all to \$52 $\frac{1}{100}$.

The sum is small, and we might say, with as much propriety as the disciple did to our Saviour, "What are they among so many." Nevertheless, we are assured, the Lord is able to feed as many thousands of precious immortal souls with the product of this sum, however inconsiderable, as he did mortal bodies with the "Five barley loaves and two small fishes." May the Lord bless you, and all concerned in this interesting undertaking, is the sincere prayer of,

Yours affectionately in the best of bonds,

THOMAS FORD.

P. S. Should esteem it a particular favour, if, upon receiving this, you would oblige me with an answer, stating the amount you have received for the above glorious purpose. Please direct, as follows: Thomas Ford, paper stainer, No. 2 Fish-Street, Boston.



From the (Boston) Recorder.

FROM INDIA.

INFORMATION has been recently received in England from Messrs. Schnarre and Rhenius, two missionaries, who were sent to India in the year 1814, by the Church Missionary Society. The missionaries resided one year at Tranquebar, the seat of the Danish mission, but are now removed to Madras, the capital of the Peninsula of Hindoostan, where they are very eligibly situated. They have established two Free Schools for the instruction of the natives, containing on the 6th of July last 120 scholars, though they had been opened but about two months.

The prospects of the Syrian Churches, which Dr. Buchanan visited when he was in India, are of the most encouraging kind. A Major Monro has conceived the design of establishing a College for the instruction of Syrian priests and laymen. It is to be placed under the superintendence of one of the most pious and respectable ministers of the Syrian Church. A printing press is to be connected with the Institution, and some of the Syrian priests are to be sent to Madras to learn the art of printing. It is intended that the Institution shall be endowed with funds for the support of Professors and Students. A mission is to be established in the neighbourhood of the College, and the missionaries are to be employed as instructors in the English, Latin, and Greek languages. The Malayalim and Syriac languages are also to be taught. In the end, it is supposed the College will become a Seminary for missionaries. The Rev. Mr. Thompson of Madras, from whom the above intelligence

is obtained, closes his letter with the following encouraging observations :

"I would tell you much more to encourage you, in respect of British India generally : of its religious aspect, and hopeful appearances beyond any thing, perhaps, that was ever before witnessed. You may form some idea of it from this one fact ; that whereas, formerly, religious books were the veriest drugs, they are now the most rapid in sale of all books ! and, notwithstanding very large supplies of Bibles and Prayer Books of late years, we have not at this time *one* Bible nor *one* Prayer Book, except of the commonest edition, for sale in Madras !"

Schools for Indian Youth and Children.

ARRANGEMENTS are in forwardness for the establishment of Schools under missionary superintendence in the Indian country, and primarily in the Cherokee tribe. By the favour of Providence, the business will be taken up on an extended scale, and prosecuted, with system, energy, and perseverance. Official assurance has been received of the countenance and aid of the Government of the United States. A missionary, in whom great confidence is reposed, is already employed in making pre-requisite inquiries and preparations, and the work is expected very soon to commence. The attention of the Christian community is respectfully invited to this interesting object.

Some persons are wanted, suitable to be employed as teachers of the Mission Schools. The leading qualifications requisite for the service are, a well established moral and religious character ; an ardent desire to be instrumental in imparting to the poor Indians of Christianity and civilization ; a willingness to be devoted to this object for life ; good native talents, a good English education, and a taste and genius for agriculture and rural economy ; a spirit of self-denial, wisdom, firmness, energy, and perseverance. Any person, well recommended for these qualifications, and inclined to engage in this service, may apply to the Corresponding Secretary of the American Board of Commissioners for Foreign Missions, at Salem.

It is proposed that one person, at least, should, as soon as possible, be put in the way to be made thoroughly acquainted with the Lancasterian mode of Conducting Schools.

S. WORCESTER, Cor. Secretary, A. B. C. F. M.

Salem, June 3, 1816.

JUVENILE DEPARTMENT.

From the (Richmond) Christian Monitor.

REVEREND SIR,

I send you the copy of an address delivered by the Rev. Mr. F——, to twenty-two young persons who were at one time received into Church communion. If you think it will usefully fill a column of your excellent paper, you will gratify a constant reader by giving it a place.

JUVENIS.

MY DEAR YOUNG FRIENDS,

IN the presence of the heart-searching God; in the presence of the Saviour of sinners; before angels, and before men, you are about to confess yourselves strangers and pilgrims on the earth, marching on to Zion, treading in the steps of the Patriarchs, Prophets, Apostles, and faithful of the Lord, in every age and nation. By this solemn act, you renounce this world with all its allurements, and avouch the Lord Jehovah to be your God. You publicly declare your willingness to have your names enrolled among the followers of the Lamb. You profess to be no longer your own; but to make a solemn consecration of yourselves to God, for time and eternity. Happy! thrice happy are ye, if you are in reality what you *profess* to be. Among *you*, however, there may be a Judas; a Simon Magus; an Annanias or Saphira; if so, it is not strange. Christ has taught us to expect tares among the wheat. But, when the harvest shall come, he will make a separation. In the little family of Christ, there was a traitor; and it is not uncharitable to say, there may be one among you, whose number is almost double. We hope better things of you, brethren, though we thus speak. You are now entering on a most difficult journey. You must expect sorrow and troubles to be mixed with all your joys. If you live godly in Christ Jesus, you must expect persecution. You are not to be alarmed, though some should call you bigots, enthusiasts, or hypocrites. Remember what your Saviour said: The servant is not greater than his Lord. Fear not, little flock, for I am with you. Christ knoweth them that are his: and if you are among that number, it will make but little difference, what men say, or think of you. You will soon reach the end of your journey, when your trials and sorrows will be ended for ever. You have heard some of the marks of a true pilgrim*. Never feel so secure, as to neglect to examine yourselves by these marks. The heart is deceitful above all things and despe-

* Referring to the sermon that preceded this Address from Heb. XI. 13.

fately wicked. Undoubtedly some have suffered martyrdom, who were not *real* Christians. Remember your conduct will be narrowly watched by the world, and under God you may be the means of the salvation, or the damnation, of many souls. Imitate your Lord, who was holy, harmless, undefiled, and separate from sinners. Let your great object be his glory. Ever manifest in your conduct towards each other, such a disposition, as to constrain the world to say of you, as it did of the pilgrims of old, "*How these Christians love one another!*" Should you ever be so unhappy as to see any of your company wander from the right path, wait not till he is out of sight or hearing, before you call him back; this is far from being consistent with Christian affection. Manifest so much love and affection towards your brethren and sisters while you are travelling on together, that if any one should depart, your attempts to reclaim him may be known to proceed from love. If the persons you attempt to reclaim, think you as blameable as themselves, or that you are influenced by improper motives, you can do them no good; they will not receive reproof from you; all you say, instead of reclaiming them, will only tend to make them worse. This is one of the causes of pain in attempts to reclaim offenders. Manifest the same solicitude for the reputation and happiness of each other, that you feel for the nearest and dearest friend. The ties that bind you, are stronger than any earthly ties. If *pilgrims*, you are heirs of God; joint heirs with Jesus Christ. Conduct thus, ye beloved of God, and your little band will be as a light shining in a dark place, by which others may discover their errors and learn the way which leads to happiness and glory. Thus conducting, dear young pilgrims, I bid you *God speed*. I assure you from the declarations of my Lord and Master, that you shall arrive at the Paradise of God. Never be discouraged. Thousands have gone before you, and the promise of God standeth sure, that multitudes which no man can number shall follow you. "Wherefore, seeing you are encompassed about with so great a cloud of witnesses, lay aside every weight, and the sin that doth so easily beset you, and run with patience the race set before you, looking unto Jesus the Author and Finisher of your faith."

At the convention of the Protestant Episcopal Church in Virginia, held at Richmond, in May last, "Mr. Benjamin Allen, Jun. brought forward a proposition, which was accepted, for forming a *Common Prayer-Book and Tract Society*, for the diocese of Virginia.

Constitution of the New-York Union Bible Society, instituted June 27, 1816.

ART. I. This Society shall be known and distinguished by the name of the "NEW-YORK UNION BIBLE SOCIETY." The sole object of which shall be to encourage a wider circulation of the Holy Scriptures without note or comment: and that shall be the version now in common use.

II. Any person wishing to attach himself to this Society, must produce a written recommendation from one of the members, which must be given to the managers: and if admissible, shall, upon signing his name, and complying with this Constitution, be considered a member.

III. Every member must, upon signing this Constitution, pay a sum not less than fifty cents; and a further sum of two dollars a year, payable quarterly.

IV. A person paying fifteen dollars at one time, shall be a member for life.

V. A Board of Managers shall be appointed to conduct the business of this Society. They shall be elected annually.

VI. The Board of Managers shall consist of a President, Vice-President, Recording and Corresponding Secretary, Treasurer, Clerk, and a Board of seven Directors, who shall direct the affairs of this Society.

VII. No sum above one hundred dollars shall be expended at one time, by the Board of Managers, without the permission of this Society.

VIII. The Board of Managers shall meet once each month, or oftener if necessary.

IX. This Society shall have a regular meeting quarterly.

X. At the annual meeting, a Statement or Report of the proceedings shall be read by the President for approval.

XI. The minutes of every meeting shall be signed by the President and Secretary.

XII. The Board of Managers shall have power to elect any officers which may be needful, and tend to the interest of this Society, from among their number.

XIII. No alteration shall be made to this Constitution, except at the recommendation of the Board of Managers, either at an annual meeting, or one called expressly for that purpose.

Officers.—John Scudder, M. D. *President*; Jared B. Waterbury, *Corresponding Secretary*; Thomas B. Parsil, *Treasurer*.

Prayer Book and Homily Society.

It appears from the Christian Observer, that this Society which was established in 1812, distributed, in the three first years of its operation, 20,191 Prayer Books, and 192,347 copies of Homilies as Tracts.

The Society consists of members of the Church of England, and was formed, and is principally supported, by such members of that Church, as unite with other denominations, in the Bible Society, in distributing the Scriptures. Lord Teignmouth, the President; and Lord Gambier, Sir Wm. Pepperel, Mr. Vansittart, and Mr. Wilberforce, Vice-Presidents of the British and Foreign Bible Society, are all Vice-Presidents of the Prayer Book and Homily Society. The Society is now preparing an edition of the Prayer Book in Hindustanee, for the use of the natives of India.

THE Orange Bible and Tract Society met the 18th June, and altered their Constitution, so as not to make the distribution of Tracts any part of their business; and have changed their former designation to that of the *Orange Bible Society*. They have also become *auxiliary to the American Bible Society*, and have contributed 100 dollars to its funds.

This makes twelve Bible Societies known to have become auxiliaries to the National Institution. Many more are expected to take that course, as soon as they can conveniently meet for the purpose; and there is no doubt but the measure will become general, in relation to the Bible Societies in this country, whenever the nature and utility of the American Bible Society shall be more extensively known and understood.